CESARS Penny to be paid by CESARS Friends.

AND *Jesus beheld them*, and said, *What is this then that is written? The stone which the builders rejected, the same is become the head of the Corner. Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grinde him to powder*, Luke 20. 17, 18. *vers.*

Then the chief Priests and the Scribes, the same hour sought to lay hands on him, but they feared the people, for they had perceived that he had spoken this parable against them. And they watched him, and sent forth spies, which should fain themselves just men, that they might take hold on his words, that so they might deliver him unto the power and authority of the Governour, v. 19, 20, 21.

And out of their subtilty, *They asked him, saying, Master, we know that thou sayest and teachest rightly, neither respectest thou the person of any; but teachest the way of God truly. Is it lawfull for us to give Tribute unto* Cesar *or no?* vers. 21. 22.

But *Jesus* perceived the subtilty of those spies which the chief Priests and the Scribes had sent out, who feined themselves just men, & came to him to see if they could bring him under the power of their Law, that they might have wherewithal to entrap him; for they could not ensnare him in his words that he spoke to them in his doctrine, therefore the subtilty of the Serpent caused them to flatter *Jesus*, and called him Master. And *secondly*, that they knew he taught the way of God truly, that could not be denyed by them. And *thirdly*, that he regarded no mans person. Then *fourthly*, they put forth their question as a case of scruple to him, Tell us say they, *Whether is it lawful for us to give tribute unto* Cesar *or no?*

For *Cesar* was their governour, and they were under his government, and they thought thereby to ensnare him in his words, if he did but give them counsel against him, (*Cesar* their Governour.)

Then the wisdome of God fore-saw the intent of their minds, & their deceitful hearts, how they lay in wait to ensnare the innocent, to bring him under their law, that they might have had him before *Cesar* their Governour; for that was their desire, and the desire of the chief Priests and Scribes to have got something against him, thereby that their Law might have taken hold on him, because that they could not tax him in his Doctrine, & were afraid to do any thing at him then because of the people: and so were brought to confess the truth in their words, & said that he had taught the way of God truly, & that he regarded no mans person; and subtilly came they to tempt the Lord *Jesus Christ* with that earthly Question, that they might have had wherewithal to accuse him. But

But the Lord frustrated their ends, and the wickedness of their design: and then said *Jesus* unto them (perceiving their craftiness) *Why do ye tempt me?* Here was their subtilty and policy discovered by that blessed Spirit, and laid open unto their shame; for saith he, *Shew me a penny: whose Image and Superscription hath it? they answered and said*, Cesars, Luke 20, 23, 24.

And he said unto them, Render therefore unto Cesar *the things that are* Cesars, *and unto God the things which be Gods; And they could not take hold of his words before the people, and they marvelled at his words and held their peace*, Luke 20. 25, 26. And so the tempters were discovered, their ends frustrated, and the innocent by wisdom preserved out of the enemies hands at that time.

But now in this generation the same subtil spirits take the same thing to accuse the innocent withall, & say, *Render to* Cesar *the things which are* Cesars; & would have the friends of Christ to do that which is contrary to Christs mind; for they are under Christs command, and therefore under his Law and Government, & are to be subject to him, & obey his Fathers will, that they may *give unto God the things that are Gods*, that he may be honoured by them; for Christ himself did not regard *Cesars* person, as they said that were sent unto him, *thou regardest no mans person*, and he that is Christs followeth his example, & honoureth those that are in him, and regardeth him above all, knowing this, that he that respects persons commits sin, and he that commits sin transgresseth the Law, and he that transgresseth the Law, must appear before the Governour, there to answer before *Sions* King, and suffer punishment for every transgression; *For the Lord is of purer eyes than to behold iniquity, and he will not suffer sin to go unpunished.* Then,

Let me ask you one question? you that are Tempters as the spies were who fained themselves just men, as you do, who cryeth out unto the innocent, to give unto *Cesar* the things that are *Cesars*; was it the friends of Christ that shewed him the Image and Superscription, or was it the enemies to Christ, that came under the pretence of friends to have ensnared him, that he spoke too, and said, *Give unto* Cesar *the things that are* Cesars? Answer me this, and tell me then if it were ever required of the friends of Christ, to do any such thing, yea or no?

And if not, why do you require it of them? do you set your selves in *Cesars* room, was not he an enemie to Christ? and was it not *Cesars* Government that they came to have brought him under, who by the wisdom of God was preserved? Is there any *Cesars* in Christs Kingdom amongst the Saints, or are they not in the *Gentiles* Court? what saith Christ in *Mark* 10. to his Disciples and Friends? *To know*, saith he, *that they which are accounted*

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to rule over the Gentiles, *exercise Lord-ship over them, and their great ones exercise Authority upon them*; but, saith Christ, *so shall it not be amongst you*, Mark 10. 42, 43.

They that are *Cesars* friends giveth *Cesar* his Penny: but the friends of Christ are compeld also to do the same; for there are now many spies, who faineth themselves just men, and seek to insnare the innocent, and bring them before *Cesar*, and would have them to stoop under him: but Christ is born King of the new converted *Jews*, & all that will not that he shall reign over them, must be brought before him that he may slay them; for he is the express image & brightnesse of his Fathers glory, and the saints penny that they are to give unto their Lord and governour, who are not of this world, but of God, out of the world, born again, and redeemed by the bloud of the Lamb from under *Cesar*, to sing all Honour and Glory, and thanks be unto *Sions* King, now and for evermore, *Amen. Hallelujah to the Highest.*

Rev. 15.3. Heb. 1. 3. 1 Joh. 3. 1. Re. 1 1 to 5

Civil Respect.

FIrst, There is in this generation a sort of proud people, called by the name of *Gentlemen* and *Gentlewomen*; but they want the Nature of their name, & are hasty, cholerick, proud, lofty-minded people: *But the loftiness of man shall be brought down, and his haughtiness laid low, that the Lord alone may be exalted*, *Isa.* 2. It is the children of the light and Saints of the most high God, though poor in spirit, that have right to the Kingdom of God, and are gentle, & meek, and long-suffering, kind-hearted and lowly-minded; the other proud people have stoln the name of *Gentlemen* and *Gentlewomen*, but they are not in the nature; for it is proper to the Saints alone, and they are gentle & meek, and of quiet dispositions, and are in order to the Spirit of Truth; But those lofty, proud, hasty, scornful, high-minded people, called *Gentlemen* and *Gentlewomen*, they are in the flesh, and the lust, and are disorderly, contrary to the Spirit of truth; and *Gentiles* they may well be called that name, and their nature is very agreeable, pride, covetousnes, the love and honour of the world, having their understandings darkned, and being alienated from the life of Christ, who was, and is gentle, and meek, Lamb-like, and suffereth the contradiction of sinners, 1 *Per.* 4.

Isa. 3. Isa. 2. 7, 8. to 12. Mat. 5 2, 3. Gal. 5. 22. to 25. 2 Pet. 1. 6, 7 8. Col. 3. 12. to 15. v. Eph. 4. 17, 18 19. Eph. 5 11. Prov. 16. 18 Jer. 13, 17. Job. 5. 42, 43. 44. Ja. 16.

Secondly, These lofty proud people cryeth out, now that their pride and vanity is discovered, and declared against by the Spirit of truth, and they are very unwilling to hear of the downfal of it, but pride goeth before destruction, & they shall weep in secret, for their pride and covetousnes is idolatry, and draweth their hearts from the Lord; and how can they believe that seek honour one of another, and not the honour that cometh of God; so shewing themselves to be uncivil, glorying in pride,

But the Lord fruſtrated their ends, and the wickedneſs of their deſign: and then ſaid *Jeſus* unto them (perceiving their craftineſs) *Why do ye tempt me?* Here was their ſubtilty and policy diſcovered by that bleſſed Spirit, and laid open unto their ſhame; for ſaith he, *Shew me a penny: whoſe Image and Superſcription hath it? they anſwered and ſaid*, Ceſars, Luke 20, 23, 24.

And he ſaid unto them, Render therefore unto Ceſar *the things that are* Ceſars, *and unto God the things which be Gods; And they could not take hold of his words before the people, and they marvelled at his words and held their peace*, Luke 20. 25, 26. And ſo the tempters were diſcovered, their ends fruſtrated, and the innocent by wiſdom preſerved out of the enemies hands at that time.

But now in this generation the ſame ſubtil ſpirits take the ſame thing to accuſe the innocent withall, & ſay, *Render to* Ceſar *the things which are* Ceſars; & would have the friends of Chriſt to do that which is contrary to Chriſts mind; for they are under Chriſts command, and therefore under his Law and Government, & are to be ſubject to him, & obey his Fathers will, that they may *give unto God the things that are Gods*, that he may be honoured by them; for Chriſt himſelf did not regard *Ceſars* perſon, as they ſaid that were ſent unto him, *thou regardeſt no mans perſon*, and he that is Chriſts followeth his example, & honoureth thoſe that are in him, and regardeth him above all, knowing this, that he that reſpects perſons commits ſin, and he that commits ſin tranſgreſſeth the Law, and he that tranſgreſſeth the Law, muſt appear before the Governour, there to anſwer before *Sions* King, and ſuffer puniſhment for every tranſgreſſion; *For the Lord is of purer eyes than to behold iniquity, and he will not ſuffer ſin to go unpuniſhed.* Then,

Let me ask you one queſtion? you that are Tempters as the ſpies were who fained themſelves juſt men, as you do, who cryeth out unto the innocent, to give unto *Ceſar* the things that are *Ceſars*; was it the friends of Chriſt that ſhewed him the Image and Superſcription, or was it the enemies to Chriſt, that came under the pretence of friends to have enſnared him, that he ſpoke too, and ſaid, *Give unto* Ceſar *the things that are* Ceſars? Anſwer me this, and tell me then if it were ever required of the friends of Chriſt, to do any ſuch thing, yea or no?

And if not, why do you require it of them? do you ſet your ſelves in *Ceſars* room, was not he an enemie to Chriſt? and was it not *Ceſars* Government that they came to have brought him under, who by the wiſdom of God was preſerved? Is there any *Ceſars* in Chriſts Kingdom amongſt the Saints, or are they not in the *Gentiles* Court? what ſaith Chriſt in *Mark* 10. to his Diſciples and Friends; *Ye know*, ſaith he, *that they which are accounted*

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to rule over the Gentiles, *exerciſe Lord-ſhip over them, and their great ones exerciſe Authority upon them*; but, ſaith Chriſt, *ſo ſhall it not be amongſt you*, Mark 10. 42, 43.

They that are *Ceſars* friends giveth *Ceſar* his Penny: but the friends of Chriſt are compeld alſo to do the ſame; for there are now many ſpies, who faineth themſelves juſt men, and ſeek to inſnare the innocent, and bring them before *Ceſar*, and would have them to ſtoop under him: but Chriſt is born King of the new converted *Jews*, & all that will not that he ſhall reign over them, muſt be brought before him that he may ſlay them; for he is the expreſs image & brightneſſe of his Fathers glory, and the ſaints penny that they are to give unto their Lord and governour, who are not of this world, but of God, out of the world, born again, and redeemed by the bloud of the Lamb from under *Ceſar*, to ſing all Honour and Glory, and thanks be unto *Sions* King, now and for evermore, *Amen. Hallelujah to the Higheſt.*

Rev. 15.3, Heb. 1 3. 1 Joh 3. 1. Re. 1 1 to 5

Civil Reſpect.

FIrſt, There is in this generation a ſort of proud people, called by the name of *Gentlemen* and *Gentlewomen*; but they want the Nature of their name, & are haſty, cholerick, proud, lofty-minded people: *But the loftineſs of man ſhall be brought down, and his haughtineſs laid low, that the Lord alone may be exalted*, *Iſa.* 2. It is the children of the light and Saints of the moſt high God, though poor in ſpirit, that have right to the Kingdom of God, and are gentle, & meek, and long-ſuffering, kind-hearted and lowly-minded; the other proud people have ſtoln the name of *Gentlemen* and *Gentlewomen*, but they are not in the nature; for it is proper to the Saints alone, and they are gentle & meek, and of quiet diſpoſitions, and are in order to the Spirit of Truth; But thoſe lofty, proud, haſty, ſcornful, high-minded people, called *Gentlemen* and *Gentlewomen*, they are in the fleſh, and the luſt, and are diſorderly, contrary to the Spirit of truth; and *Gentiles* they may well be called that name, and their nature is very agreeable, pride, covetouſneſs, the love and honour of the world, having their underſtandings darkned, and being alienated from the life of Chriſt, who was, and is gentle, and meek, Lamb-like, and ſuffereth the contradiction of ſinners, 1 *Pet.* 4.

Iſa. 3, Iſa. 2. 7, 8. to 12. Mat. 5 2, 3. Gal. 5. 22. to 25. 2 Pet 1. 6, 7 8. Col. 3. 12. to 15, v. Eph. 4. 17, 18. 19. Eph. 5. 11.

Secondly, Theſe lofty proud people cryeth out, now that their pride and vanity is diſcovered, and declared againſt by the Spirit of truth, and they are very unwilling to hear of the downfal of it, but pride goeth before deſtruction, & they ſhall weep in ſecret, for their pride and covetouſneſs is idolatry, and draweth their hearts from the Lord; and how can they believe that ſeek honour one of another, and not the honour that cometh of God; ſo ſhewing themſelves to be uncivil, glorying in pride,

Prov. 16.18. Jer. 13.17. Joh. 5. 42, 43, 44. Ja. 16.

riches and the wiſdom of the fleſh, and reſpecting men for their greatnes in the earth, having mens perſons in admiration becauſe of advantage, diſreſpecting and not regarding the commands of the Lord.

Thirdly, Yet notwithſtanding they cry out againſt the people of God, who regard the commands of God, and teſtifieth againſt pride, coveteouſneſs, the love and honour of the World, in obedience to the Lord Jeſus Chriſt, whoſe Kingdom is not of this world.

Fourthly, But theſe proud, high and tall *Cedars* cryeth out of that, and ſaith, *that they ſhould ſhew them ſome civil reſpect, not knowning the Nature of the name*; for civil reſpect is a juſt divine Right, and ſo to do as they would be done by, according to the light of Chriſt, and the righteous Law of God, and not to flatter people in their ſins, but to ſpeak plainly according to the Word of the Lord, and *Wo to the Crown of Pride, Iſa.* 28. 1.

R. Farnworth.

What it is to give offence, and what it is not, and who are offended, and by whom now in theſe latter dayes that Chriſt is appearing in Spirit.

1 *Cor.* 10. 33. *Rom.* 2 21. 29. GIve no *offence to the* Jew, *nor to the* Gentile, *nor to the Church of God, and let all things be done decently and in Order*; Thus ſaith the Apoſtle *Paul*, the man of God, and Miniſter of the Lord Jeſus Chriſt, and ſo ſay I.

Now *he is not a Jew that is one outwardly*, whoſe praiſe is of men: *But he is a Jew that is one inwardly*, whoſe praiſe is of God; but the *Jews* outwardly who ſeek the praiſe of men, they cry out againſt that which was the Apoſtles practiſe and order, and calleth it uncivil, diſorderly and raiſing of tumults, not being acquainted with the guidings and leadings of the Spirit of truth.

For had they looked carnally at things, & the leadings out of the Apoſtles at that time, they might have ſaid that he ſaid, give no offence in any thing, *neither to the* Jew, *nor to the* Gentile, and who did offend the *Jewes* more then he did in oppoſing them in their way of worſhip, & they were in great enmity againſt him for it; for they were informed of him, that he taught al the *Jews* that were amongſt the *Gentiles* to forſake *Moſes*, ſaying, *That they might not circumciſe their children, neither walk after their cuſtoms*, *Acts* 21. 21. And what was more offenſive to the *Jews* than this was; yet he ſaid, *give no offence unto the* Jews. Now carnal people in this generation ſay, *It is an offence to them that their Ordinances* (as they call them) *is cryed down*, as ſprinkling of Infants, which they have no Scripture for, & for holding up a *Steeple-houſe*, which they cal a *Church*, and the Church is in God the Father of our *Lord Jeſus Chriſt*, 1 *Theſ.* 1. 1. And Chriſt came to redeem his Church with his blood, and not a Steeple-houſe,

Acts 20. 28.

houſe, which they call a Church; for the Curch is made all of living ſtones, elect and precious, and Chriſt is the Head of his Church, and not the Head of a Steeple-houſe; and this may be offenſive to ſome, to cal it a Steeple-houſe, and ſprinkling of Infants to be a mark of the Beaſt, as *John* ſaith, *Rev.* 13.16,17,18. ver. 1 *Pet.* 2.5. *Eph.* 1. 22,23. Rev. 13 16,17, 18.

As it was an offence to the *Iewes* that *Paul* ſhould ſay, that Circumciſion, and thoſe things which the *Iewes* had been formerly commanded by God to obſerve, were then of no account with God, for the ſubſtance of all Types, Shadows and Figures were then come, which was *Jeſus Chriſt*, which he then preached and held forth, 2 *Cor.* 4. 5,6,7. 2 *Cor.* 4 5, *to* 11.

Paul ſaid, *Give no offence to the* Jewes, *nor to the* Gentiles, and he did exceedingly offend them in declaring againſt their obſervations, & in going into the Temple, inſomuch that they cryed out, *Men of* Iſrael, *help: This is the man that teacheth all men every where againſt the people, and the Law, and this place:* that was their Temple, *and all the City was moved, and the people ran together: and they took* Paul, *and they drew him out of the Temple, and forthwith the doors were ſhut*, &c. *Acts* 21.28,29,30,31. to the end. *Acts* 21.28. *to* 31.

In this generation, natural & carnal people, *Iews* in knowledge, whoſe praiſe is of men and not of God, they cry out of the Apoſtles order, and ſay, it is diſorderly to come into their Temple, or Steeple-houſe, which they call a Church; and if any come in thither to teſtifie againſt their deceits, and falſe worſhips as *Paul* did, they are moved with envie as the *Iewes* were; and cry out help, or take him away, he is a turbulent fellow, and ſaith, that it doth diſturb them: and the deceit will be ready to take *Pauls* words, and ſay you ought to *give no offence to the* Jew, *nor to the* Gentile, *&c.* And they call that offenſive which were the Apoſtles practiſes, as it is left upon Record.

For he went into their Synagogues, & three Sabbath dayes together reaſoned with them, *Acts* 17.1,2. He did not go to ſtand up in a Pulpit as the Prieſts do now, but he went in amongſt them, as if one might come into the Steeple-houſe & ſit him down, & afterwards ſpeak to the Prieſt that ſtands up in the Pulpit, to declare againſt thoſe things which he practiſeth contrary to the Scriptures, Chriſt & his Apoſtles; but they cry away with ſuch a one, he doth diſturb us, &c. & ſaith, it is diſorderly or unmannerly, and it was the Apoſtles manner ſo to do. Read *Acts* 17. and ſee *Acts* 13. *Now when* Paul *and his Company were come from* Paphos, *they came to* Perga *in* Pamphilia; *and* John *departed from them, and returned to* Jeruſalem; *but they came to* Antioch *in* Piſidia, *and went into the Synagogue on the Sabbath day, and ſat down; and after the reading of the Law and the Prophets, they had freedom to ſpeak. And* Paul *ſtood up, and beckning with his hand ſaid,* Men *Acts* 17. 1,2. *Acts* 13. 13. *to* 16. *&c.*

Men of Iſrael, *and ye that fear God give audience*, &c. *Acts* 13. 13,14, 15,16. to the end.

And in this generation, it is counted diſorderly, unmannerly, & tumultuous to follow the Apoſtles order, and rule, and manner, as it was to go into the Synagogues to diſpute with them, and lay open their deceits; ſo you cal it uncivil & turbulent for to ſpeak in your Markets, if any be moved by the Lord ſo to do, and ſay that it is offenſive; and the Apoſtle who ſaid, *Give no offence to the* Jews, *nor to the* Gentiles, did not count ſuch things offenſive, as to reaſon with them in their Synagogues, & to diſpute daily with them in their Markets, though they took it as an offence done to them; yet it was according to the workings & leadings of the Spirit of Truth then, and it is the ſame now; *For* Paul *whilſt he waited at* Athens *his ſpirit was troubled within him, to ſee their falſe waies of worſhip; therefore diſputed he in the Synagogue with the* Jewes, *and with the devout perſons, and in the Market daily with them that met him*, Acts 17.16,17.

Acts 17.16, 17,v.

And certain of the Philoſophers *of the* Epicurians, *& of the* Stoicks, *encountred him, and ſaid, What will this babler ſay?* Then they called Truth babling, and the wiſeſt of men in their natural learning do ſo now, & they ſaid, that he ſeemed to be a ſetter forth of ſtrange Gods; therefore they took him, that they might know, as they ſaid, what that new doctrine meant: and as it was then, ſo it is now, *Acts* 17.18,19,20. And they ſaid, that he brought many ſtrange things to their eares, and when they had heard him ſpeak, ſome mocked, and others ſaid, we will hear thee again, *Acts* 17. 32,33,34.

Acts. 17.18. 19,20. *Acts*, 17.32, 33.

And at *Corinth Paul* wrought on his Trade, and was with *Priſcilla* and *Aquila* there; for *Claudius* had commanded all the *Jewes* to depart from *Rome*: and whilſt *Paul* was at *Corinth*, he went into the Synagogue, and reaſoned every Sabbath day, perſwading both the *Jewes* and the *Greeks*. And as *Paul* teſtifieth by the Spirit, to the *Jewes*, and witneſſed the truth of God, contrary to their carnal reaſon; then they were ſo moved and offended at him, that they oppoſed themſelves, and blaſphemed; and when they did ſo, he ſhook his rayment, and went away from them, *Acts* 18.1,2,3,4,5,6, ver.

Acts 18. 1, 2,3,4, 5,6.

And now they cry out in this generation as they did then, if any go into their Steeple-houſes to ſpeak the Truth of God, & teſtifie by the Spirit againſt their deceits, and hold forth Chriſt the light of the world, & the way to the Father, to God alone Teacher of his people, according to his promiſes both by the Prophets & Apoſtles, as they are left upon record; then they cry out as the *Jewes* did, and ſay, they are againſt Church and Church Ordinances, and ſo incenſe the people, & ſtir them up in a great rage,

John. 1.5. 9. *John* 8. 12. *Iſa.* 54. 13. *Jer.* 31.31. to 34.

rage, as it was in the time of the Apoſtles, *Acts* 19. and are ready to ſet all on an uproar, as they did; and cry out againſt thoſe that follow the Apoſtles rule, order and manner; and ſay they, what uncivil & unmannerly people and diſturbers of the peace are theſe; and then they beat them, and hale them before the outward Authority, and ſtocks and impriſon them, as the Apoſtles were, *Acts* 4 to *v.* 21. & *Acts* 5. 17, 18. *Acts* 5. 27, 28. to the 36. *Ezek.* 34. 11. to 16. *Joh.* 6. 45. *Heb.* 8. 10, 11.

Now in this generation the *Jews* in knowledge & outward profeſſion cry out againſt the children of Light and ſervants of the Lord, that teſtifie againſt the deceits of the world, & calleth them turbulent fellows; ſo did the *Jews* by *Paul*, and they call that way of Truth which differeth from the worlds minds, and is contrary to carnal reaſon & fleſhly wiſdom, they call it Hereſie; ſo did the *Jews* by *Paul*; but ſaith he, *In that way which ye call hereſie do I worſhip the God of my Fathers: And* Ananias *the high Prieſt and the Elders with a certain Oratour who informed the Governour againſt* Paul, *ſaid, that he was a peſtilent Fellow, and a mover of ſedition amongſt all the* Jews *throughout the World, and a ring-leader of the Sect of the* Nazarenes, *who alſo have gone about to prophane the Temple, whom we tooke and would have judged according to our Law*, &c. *Acts* 24. 1, 2, 3, 4. 5, 6. and in *Acts* 28. the *Jews* did deſire to hear of *Paul*, what he thought concerning that Sect, as they called it, which was the life and power of Truth held forth by him? for ſay they to him, *As concerning this Sect, we know that every where it is ſpoken againſt*, Acts 28. 22. 1 *John* 2. 20, 27. *Acts* 4 to 21. *Acts* 5 17, 18. *Acts* 5 27, 28.

And yet he ſaid, *give no offence in any thing*; now they were mightily offended with his manner of life and practice; for it was contrary to the world, and they ſaid that he ſought to turn the world up-ſide down: and ſo they called the Truth turbulent, and him peſtilent, and the Truth a Sect, and him a ring-leader of the Sect of the *Nazarenes*. *Act.* 24 1 to 6. *Act.* 28 22.

Now ſay they the Sect of the *Quakers*, as they call it, is the peſtilenteſt Sect, and they are the turbulenteſt people that ever was, crying out both in Churches and in Markets, and ſo the Truth doth trouble the deceit now as it did then. And *Paul* who ſaid, *give no offence*, he did offend the deceit moſt, and ſaid, *be not conformed like the World, but be transformed by the renewing of your mind, and have no fellowſhip with the unfruitful works of darkneſſe, but rather reprove them*, *Epheſ.* 5. 11. And this is orderly and according to the ſpirit of Truth, *Rom.* 12. 1, 2. *Ro.* 12. 1, 2. *Epheſ.* 5. 11.

But in this generation the deceit crieth out for order, when they live in diſorder, and are in the offence; for he that is proud is out of the order and government of the righteous Spirit of Truth, & is an offender, and tranſgreſſeth the righteous Law of God, and he that is covetous is diſorderly,

derly, and an offender, tranſgreſſing the righteous Law of God: and he that is a drunkard is diſorderly, & is an offender, tranſgreſſing the righteous Law of God; and he that is a ſwearer is diſorderly, and tranſgreſſeth the Law of God, and doth greatly offend & grieve the righteous Spirit of the Lord; & ſuch as theſe are not cried out againſt, nor reſtrained from their ungodlineſs; neither by the *Iews* in knowledge, nor Prieſt nor Profeſſors of theſe times, but are encouraged in their wickedneſs; and that is counted diſorderly, to declare againſt pride, drunkennes, lying, ſwearing and unjuſt dealing openly in Steeple-houſes & Markets; but the Apoſtle ſaith, *that the unrighteous and ſuch as theſe ſhall not inherit the Kingdom of God*, 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21. And becauſe they do not like to retain God in their knowledge, *therefore doth he give them over to a reprobate mind, to do thoſe things that are not convenient, being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murder, debate, deceit, malignity, whiſperers, back-biters, haters of God, deſpightful, proud, boaſters, inventers of evil things*, &c. *Rom.* 28, 29, 30. to the end.

1 *Cor.* 6 9. 10. *Gal.* 5. 19, 20, 21. *Rom.* 1 28. to the end *Rom.* 2 8, 9.

But ſuch ſhall not inherit the Kingdom of God, but be rewarded according to their deeds, tribulation & anguiſh, indignation, wrath, is the portion of all ſuch, *Rom.* 2. 8, 9. & none ſhall enter into the Kingdom of Heaven, whoſe names are not found written in the Lambs book of life, ſo ſaith Jeſus Chriſt, and he hath ſent his Angel to teſtifie the ſame, *Rev.* 20. 14, 15. *Rev.* 21. 27. *Rev.* 22. from 11, to 16 verſes.

1 *Theſ.* 1. 8. *Re.* 20. 1. 15. *Re.* 21. 27. *Re.* 22 11. to 16.

The Apoſtles order is now by the Profeſſors of theſe times called diſorderly, & the Apoſtles manners is by them couunted unmanerly; therefore

To give no occaſion of offence is to act righteouſly in all things, as thou art convinced in thy conſcience according to the Law of God, and not to do any evil, nor ſpeak any guile, that thou mayeſt be without guile before the Throne of God, *Rev.* 14. 4, 5.

Now to act righteouſly, and to ſpeak in plainneſs of ſpeech, it doth offend the world, and the generation of evil doers; and to uſe the word *Thou* is hard to be born by the proud ſelf-ſeeking people, although it be the word of the Lord, and hard to be uſed in reality without reſpect to perſons, but by the honeſt hearted who love God above all, 1 *Joh.* 5. 3, 4.

Now thou that art convinced of the truth of God in thy conſcience, by the light of Chriſt, & doſt not act according to that in thy conſcience, thou doſt offend and grieve that which is pure of God in thee; and if thou wouldſt ſeek to find out a way by thy reaſon; to flatter with the Worlds minds, rather than loſe their love & favour for thy one ends, & diſobey that in thy conſcience, thou offends the truth in thy ſelf, & the truth in thy ſelf, & the truth in others ſuffers by thee, then wo will follow after.

THE END.

Samuel 1680